1:Heckewelder M-5 (ca. 1800)1819
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converted for thirty years and had always led a regular life, and who had thirteen children. Others had from six to nine. In general, however, the Indians seldom have more than four or five children.

The Indian children, generally, continue two years at the breast, and there are instances of their sucking during four years. Mothers are very apt to indulge their last child, children in this respect enjoy the same privilege alike.

I have never heard of any nation or tribe of Indians who destroyed their children, when distorted or deformed, whether they were so born or came to be so afterwards. I have on the contrary seen very particular care taken of such children. Nor have I ever been acquainted with any Indians that made use of artificial means to compress or alter the natural shape of the heads of their children, as some travellers have, I believe, pretended.

The disorders to which the Indians are most commonly subjected are pulmonary consumptions, fluxes, fevers and severe rheumatisms, all proceeding probably from the kind of life they lead, the hardships they undergo, and the nature of the food that they take. Intermitting and bilious fevers set in among them regularly in the autumn, when their towns are situated near marshy grounds or ponds of stagnant water, and many die in consequence of them. I have observed that these fevers generally make their first appearance in the season of the wild plum, a fruit that the Indians are particularly fond of. Sometimes also after a famine or long suffering for want of food, when they generally make too free an use of green maize, squashes and other watery vegetables. They are also subject to a disease which they call the *yellow vomit*, which, at times, carries off many of them. They generally die of this disease on the second or third day after the first attack.

Their old men are very subject to rheumatisms in the back and knees; I have known them at the age of 50 or

2:Newcomb E-4, 5 (1951-1952) 1956
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Bucks-horn, or the like."[27] In everyday life kinship terms were used rather than personal names.[28] Denton also said:

> Any Indian being dead, his name dies with him, no person daring ever after to mention his name, it being not only a breach of their Law, but an abuse to his friends & relations present, as if it were done on purpose to renew their grief: And any other person whatsoever that is named after that name doth incontinently change his name & takes a new one.[29]

Education and Training of Children

Children were nursed until they were three or four years old, but were increasingly fed meat and other specially prepared foods. Holm said they were taught to walk when they were nine months old.[30] When boys were four or five years old, they were given their first instruction in hunting, warfare, and woodcraft, as well as in other phases of a man's life.[31] Girls at the same age were initiated into the duties of housekeeping and the planting and cultivating of gardens. Old people, particularly grandparents, played an important role in instructing the children in tradition, religion, and correct behavior (O.A., N.D.). According to Trowbridge, men took upon themselves the duty of instructing the young of their phratry.[32] The earlier documents are silent on these points, but there seems to be no reason why these more modern data do not represent the customs of a former period.

In earlier times physical punishment was seldom if ever used on the children; explanation, ridicule, exhortation, and threats took its place.[33] Obedience was sometimes enforced by threats of punishment by the Mask Being. If a child was slow to rise in the morning, for instance, the recalcitrant one was told that this supernatural creature would visit him and poke him with a stick (N.D.). It was also believed that the supernatural powers punished disobedient children by causing them to become weak and sickly (N.D.). The myth of a great, naked bear was frequently used, since disobedient children were said to be its particular victims.[34] Children were described as being well behaved; a captive brought up by the Delawares said that "honesty, bravery and hospitality are cardinal virtues with them. . . .Their young, in a remarkable degree, reverence and honor the aged, especially their parents."[35] Not only were the old respected, but game and various other presents were often given to them.[36]

As children grew older, the boys in particular were more and more exposed to a toughening program. Training was one of increasing hardship, up to and including the puberty rituals. Children were forced to

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[27] Denton, 1845, p. 8.
[28] Trowbridge MS.
[29] Denton, 1845, p. 8.
[30] Holm, 1834, p. 127.
[31] Lindestrom, 1925, p. 202; Harrington, 1913, p. 213; Trowbridge MS.
[32] Trowbridge MS.
[33] Brickell, 1842, p. 47; Zeisberger, 1910, p. 81.
[34] Heckewelder, 1799, pp. 260-62.
[35] Brickell, 1842, p. 48.
[36] Zeisberger, 1910, p. 76.

nected within the womb. If one is hurt, the other will feel it even though they are separated by many miles. A child whose mother died during its birth, must not be allowed to cry. Someone must try to comfort it so that the spirit of the dead mother may not injure, or even kill the foster parent.

Birthmarks are an indication that both parents have experienced difficulties with other people. During his youth one man conversed with a dead person in a vision. The skeleton said to him, "You should know me by the mark on your children. You will know more when they are born." All of his children (boys) had a characteristic pecularity about the eyes, lacking control of the lids so that during the day they blinked constantly. Sometimes a birthmark in the shape of a leaf or berry appears on the child. This is attributed to a dream by the mother. The fruit means good luck and long life. A mark formed like a reptile is considered an evil omen.

While nursing the child, the mother must refrain from intercourse with any man other than her husband so that the infant may not have diarrhea.

A few notes were obtained on the treatment of the hair and teeth of children.

When a child's hair is cut, it is left in some out-of-the-way place.[30] It was believed that if the birds used it in building their nests, the child would suffer from headaches. If the remains were burnt, it would cause the hair to become brittle.[31]

During the teething period, a little bag containing finely crushed charcoal is hung about the child's neck. The latter chews upon it to ease his aching gums. A loose milk tooth is pulled out by means of a string, its removal allowing the permanent tooth to grow in straight. The extracted tooth is taken outdoors by the child and thrown in the direction of the east, with the words "My tooth I place down here. I know when you return I will feed you white beans."

A child's nails are trimmed with a knife or scissors. Care is taken not to lose any of the nail trimmings, which are carried into the woods and left upon a stump. At the same time the following words are addressed to the Owl: "Grandpa, I now give you these, your grandchild's nails, to make frames for your eyes."

[30] This and the following paragraph were recorded by Eugene Golomshtok, University of Pennsylvania, 1930.

[31] In adult life gray hair, an indication of longevity, is not pulled out. Its removal would be displeasing to the Creator as a lack of respect for the aged.

8:Lindeström T-5 (1654-1655) 1925
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CHAPTER XII.

Concerning the Treatment and Education of the Children of the American Savages.

As soon as the children are born to the world 854
the savage female takes the child and binds it to a piece of board, which is just as long as the child, with three long and broad braids, and does not place the smallest particle of clothing under or above the child. The first braid she wraps over the forehead and around the board, the second braid, right over the arms and the board, the third braid, right over the knees and the board, tying it[1] right strongly to the board.[2]

Then [she] puts it away on the ground, bends a bow over it, the two ends of which on either side she puts down into the ground, above this the savage female places a deer skin.

When she now takes the child to suckle it, she 855
takes the child together with the board, so that it always remains lying fastened to the board; but every time she takes the child to herself, she presses the child over the forehead with her hands the hardest she is able against the board, as well as the breast and the knees. Through this the savages become as straight as a candle and flat in the neck as a board.[3] The savage female never

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[1] The child.

[2] *Knytandes det rätt hårdt till brädet.* For this custom, see Hodge, *Handbook*, I, 265, 357–8. Cf. De Vries, *N. Y. Col.*, 2, 111, 106.

[3] Cf. Hodge, *Handbook*, I, 96.

9: Kinietz E-4, 5 (1938) 1946
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CAPTAIN PIPE—In the days of yore children were considered as bound to obey their parents, and were not suffered to marry until the age of thirty if males or twenty-four if females; but to use their own language, they have so degenerated that in these days, when a boy begins to grow hoarse he assumes the practices of a man, declares himself independent and marries. 884

CAPTAIN CHIPPS—At the age of 12, children cease to be such. They are considered young men, but are subject to the usual family punishments for offenses, until they become of age.

E. R.—Childhood generally considered to end at 14 to 15 years of age but in backward cases was later.

W. L.—About 20 years of age depending on individual.

107. Adoption of children by near relatives

ZEISBERGER—In many cases children who have become motherless after birth have been reared by careful old women. Sometimes children are given to such women. Then they spare no pains in rearing them. Soup made of Indian corn, pounded very fine, is given by them to infants of tender age, that may have come into their possession. Ordinarily, orphans, even if they have lost but the mother, meet with hard experience and often suffer want. Children who have been given or bequeathed, on the contrary, are almost without exception well cared for. 597 [853]

JOHN JOHNSTON—They are not [adopted by near relatives], but when they adopt it is from a family that is not connected and when adopted are considered members of the family that they are adopted into. On death of parents care of child devolves upon nearest relation.

CAPTAIN PIPE—Orphans and sometimes neglected children, are often adopted by good men in the nation, and are in such case considered as the children of the adopting person subject to the same privileges which his own children enjoy. In case of the death of the parents, the maternal grandfather or mother is bound by custom to take the children under protection; but if they also be dead the children are adopted by such relatives or friends as may be inclined to take charge of them.